For the EVANGELIST.

The House of Prayer.

There is a place I love so well—
Oh, how I love to be there!
Where prayer and songs of praises swell:
It is the house of prayer.

There is a place I love to go:
A blessing I love to share.
Where tears of joy and sorrow flow:
It is the house of prayer.

There is a place I love to be,
To which Christian friends repair;
Where we eac other love to see:
It is the house of prayer.

There is a place I love to meet
My brethren and my sisters dear.
Where we each other friendly greet:
It is the house of prayer.

There is a place, I love it best,
Where we forget all earthly care;
It gives our soul sweet peace and rest:
It is the house of prayer.

There is a place, to me 'tis sweet,
Its worth I love to share,
Where all in dearest union meet:
It is the house of prayer.

Now, brethren, let us surely meet,
And this grand privilege share;
And let us go with eager feet,
To the true house of prayer.

Remember that the time will come,
When we'll receive our reward;
When we shall all be gathered home,
And be forever with the Lord.

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Seeking the Kingdom.—No. 10.

BY S. B. FURRY.

"Seek ye first the kingdom of God and his righteousness.—Matt. 6: 33.

In conclusion, my dear readers, we feel gratified to make the announcement of Jesus' assurance, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." That is if you come out from among the ungodly, overcome the world, and receive with meekness the engrafted word, which is able to make you wise unto salvation. Gird your loins about and have your lights burning brightly, and wait upon the Lord when he will return from the marriage to receive you into the guest chamber. "Press toward the mark for the prize of the high calling of God in Christ Jesus," and as you toil onward and upward on the "narrow way," angels will look on with amazement at the grandeur of the plan to rescue from eternal death, and at the display of the exceeding riches of God's grace and loving kindness. Then "fight the good fight of faith, lay hold on eternol life;" for God "is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." Originally, God only had immortality, but afterwards the Son, begotten of the Father, infused the same into him; as it is written, "The Father hath life in himself, so hath he given to the Son to have life in himself." But now comes the amazing love and exceeding riches of God's grace. "We shall be changed but it doth not yet appear what we shall be, but we know when he shall appear we will be like him" who is "the express image of the Father in heaven," and share in the "glory to be revealed." Again, "and this is the record that God hath given unto us eternal life, and this life is in his Son." But now we observe that it is only a certain class he agreed to give immortality. "He that hath the Son hath life; he that hath not the Son hath not life." It is only to those believers in Jesus who by patient continuance in well-doing seek for "glory, honor and immortality" in the kingdom of God.

To those who flee from iniquity and "follow after righteousness, godliness, faith, love, patience and meekness." These are the elect, the begotten of the Holy Spirit. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, and they shall be priests of God and of Christ and shall reign with him a thousand years." Jesus. No wonder the angels desired to look into it, and to know concerning the time and fulfillment of the plan of salvation.

John, the beloved, on the isle of Patmos, heard "a voice come out of the throne saying, Praise our God all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him; for the marriage supper of the Lamb is come, and his wife hath made herself ready." This is the consummation of the triumphant kingdom when the zealous seekers will become heirs of God and joint heirs with Christ and reign with him, "till he hath put all enemies under his feet."

"My treasures are gathering yonder,
I am losing my hold on the earth,
My Savior is gently preparing
My soul for its heavenly birth;
My life is now slowly receding
And the death angel stands at the door,
The glorified loved ones are waiting
To welcome me to the bright shore."

"Unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." Amen.

The New Creature.

"Therefore if any man be in Christ he is a new creature."—2 Cor. 5: 17.

How gracious and grand the comprehensiveness of this declaration! "If any man"—how sublime the inspired emphasis—"if any man be in Christ he is a new creature."

1. How great the significance of the sacred use of that little word "in." There are three little prepositions in our English version of the Holy Scriptures, that express relationship to Christ: "out," "in" and "with." "Out of Christ," expresses the lost state of the sinner. "In Christ," the secure state of the believer. "With Christ," the glorified state of the saved in heaven. To be with Christ in that holy, happy state involves the necessity of being in him first here on earth. Hence the importance of being in Christ in that high and essential sense implied in the text. What is the value of being in Christ negatively? It involves more than a mere intellectual belief of the truth. It involves more than a simple acknowledgement of Christ's Messiahship. It involves more than a mere reformation of life. It involves more than a formal obedience to the ordinances of the Gospel. Affirmatively, it involves a thorough, radical, spiritual change of the moral nature, or heart, as the common expression has it. It involves the imparting and receiving of spiritual life. It involves a vital, spiritual, and eternal union with Christ. How this is effected we do not pretend to explain. The agency we know and the effect we can both see and feel.

2. What are the evidences of this great change? The new creature. But how shall we know that we are new creatures? By old things passing away. By all things becoming new.

3. What are the old things that pass away? All that pertains to the old or naturally depraved condition of the heart. Enmity to God. Opposition to righteousness. The way of sin, the dominion of sin. Dislike for Christ and his services. Dislike for the people of God. Dislike for the ordinances of the Gospel.

4. What things become new? The life, spiritual visions, motives of action, affections, desires, hopes, fears, pleasures and prospects for time and for eternity.

5. How shall we know that we are the subject of these peculiar exercises? By the sensible emotions of the soul. By our own individual experience or feelings. By the effectual workings of the Holy Spirit, awakening these feelings in the heart by His testimony.—J. S. COLEMAN.

Proper Use of Time.

"Gather up the fragments of time that nothing be lost." This can be addressed only to those who are employing the greater portion of their time in some earnest work. He who floats loosely and aimlessly in society, has no fragments of time as related to a whole. It is all fragments. He himself is a fragment lying useless, and his whole life requires to be recast. But whatever the great business of a man may be, however engrossing, there will always be some fragments of time that will remain; and with most men these are so considerable, that the disposition made of them will greatly modify the results of life. The secret of doing much is to do a little at a time, but to persevere in doing it. A half an hour a day in the service of an earnest purpose, has been sufficient for the acquisition of languages and the writing of books, and for laying the foundation of a lasting fame. Even the minute fragment required for drawing his waxed end was employed by Roger Sherman in looking on his book open before him; and it was thus he became a sage and the signer of the Declaration of Independence. Let a professional man, or any man, when he starts in life, have a side study, be it history, or language, or poetry, or any branch of natural history, or geology, and let him give to it the fragments of his time, and he will be surprised at his own acquisitions; the whole tone of his thoughts and life will be elevated, the change of subject will be his best recreation. And what is thus true in literature and science is still more so in religion, and all that relates to duty. There is no time too brief for an ejaculatory prayer. When the countenance of Nehemiah was sad for the desolations of Jerusalem, and the King asked him, "What is thy request?" there was time between the question and the answer for him to pray to the "God of Heaven." If the object of this world had been to furnish opportunities for doing good, it could hardly have been arranged better than it is, and whoever has a heart set upon that will have no need that any fragments of time he may gather up should be lost.—MARK HOPKINS.

A Consecrated Church.

After all, the propagation of Christianity in the earth, must depend on the power that is to descend from above. "Except the Lord build the house, they labor in vain that build it." The great agency for the conquest of the world to true religion and to God is the simple preaching of the Gospel—the presentation to the world of Jesus Christ as the Savior of a lost and ruined race. We have far more hope from the work of such men as Moody or Spurgeon, and of men like our simple and self-denying missionaries, in reclaiming the world, than we have from all the Butlers and Lardners who have left us their immortal volumes in defense of Christianity.—CENTRAL PRESBYTERIAN.

A Pointed Question.

A rich man was counting his treasures and after awhile was heard by his little niece to say, "There! I have quite a little sum laid up against a time of need." His young companion of the hour asked, "What are you talking about?" He replied, "About my treasures which I have laid up." Her immediate response was the suggestive interrogation, "Up in heaven?" He could only say, "No! my treasures are all on earth: some in banks and some in other places." The little questioner continued: "But ain't you got any up in Heaven?" Sadly he answered, "Well, I don't believe I have; but you may leave now, I'm going out." As he was left alone he was impressed with the oppressive thought that he was not rich towards God, and consequently was poor indeed, though accounted very rich. With this conviction he began to lay up treasures in Heaven by receiving the grace of God, and doing the will of God as a penitent who henceforth became not a hearer only but a doer of the divine requirements. In connection with an active Christian life he was ever afterwards, so long as he lived, laying up for himself treasures in Heaven, of which there could be no loss.—WATCHMAN.

Wealth is a grand and beautiful thing to contemplate without; but if we could see all the dirty methods by which much of it is gotten we should not so greatly admire it. If we knew the amount of penuriousness, low cunning, selfishness, unkindness and like principles that sometimes lie at the foundation of accumulation, we should be less disposed to worship at the shrine of mammon, and to do homage to men who have no higher claim upon our veneration than that afforded by piles of filthy lucre. Honesty is the best policy and honest industry is frequently rewarded by thrift. Men who have grown rich honestly and use their means charitably deserve all honor. But we should avoid a blind idolatry of riches.